

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

Vol. III.

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No. 4.

EDITORIAL NOTES.

THE "POPE'S SOLILOQUY" ON PAGE 111 will be followed by other reports of his talks with himself. Our Roman Catholic brethren think he is some kind of a divinity that is not subject to the whims, caprices, faults and frailties of our common clay. But, indeed, he is a poor mortal man like the rest of us. Of course we know he says he is infallible, but that kind of talk don't amount to much. In reality he don't believe in his own infallibility, and we know from personal experience that the priests of these United States don't believe in it. Not one in a hundred of them ever preached about it. They have simply ignored it as a piece of foolishness.

THERE IS TROUBLE IN MACON, MO. The Rev. Mr. James, a Baptist revivalist, in a recent sermon attacked some Roman Catholic superstitions with more zeal than discretion. In reply, Father Cahill, the Catholic pastor of Macon, accused the Baptist brother of wholesale lying, and called him a lunatic, fanatic, and mountebank. As each minister has his circle of faithful followers, the outcome is awaited with interest.—*New York Sun*, March 22.

Whatever Mr. James may have said,

we may be sure he did not call Father Cahill, or any other individual priest, a "liar, lunatic, fanatic, or mountebank." Such choice epithets are to be found only in the mouths of Roman priests or street rowdies.

THE CONDEMNATION OF MONASTIC institutions by Miss Cleveland, the President's sister, in her book, published last year, has set the Roman Catholic press to hunting up "converts to Rome" among the officials, past and present, in Washington. The name of Mrs. James K. Polk had been used as one of those "verts," as they are called in England, but the lady has found it necessary to deny the report that she is or ever was a Roman Catholic. She is and always has been a Presbyterian, and was once even called a blue Presbyterian, on account of her opposition to dancing.

THE HON. JAMES G. BLAINE, WHO blames "Rum, Romanism, and Rebellion" for his defeat for the Presidency, has also thought it necessary to deny that his two daughters are Roman

Catholics. They were baptized in the Congregational Church, Augusta, Me., of which they and their parents are still members. It was widely circulated during the Presidential campaign two years ago that as Mr. Blaine's mother and all her relatives were Romanists, and he himself was brought up in that faith, his children also were adherents of Rome. This was not denied at the time, because it was the policy of Mr. Blaine's party to cultivate the favor of the Roman Catholic voters. Now, however, when it is seen that Roman support is a weak staff to lean on this interesting news is sent out to do its work. What work? The ways of politicians are hard to find out, but this we know, that any pandering to the greed of power of the Roman Church in the United States will result disastrously to any political party.

IT IS TOLD OF MR. BLAINE'S FATHER, Ephraim Blaine, who came of good Presbyterian stock, that when running for office in his county in Pennsylvania his opponents asserted that he was as much of a Romanist as his wife, and she was known to be a very zealous follower of the Pope. The chances of election were against old Blaine until he went to his wife's confessor, Father Hughes, for advice. The latter told him to deny it. He said he had done so, but his denial was not accepted by the public. "If you," said he, "would give me a certificate or testimonial as to my true religious standing, it would be of great service to me."

"That I can do with a clear conscience," said the priest, "but I fear 'twill do you no good."

"You write it for me and I'll take my chances," said Mr. Blaine. Where-

upon the priest sat down and wrote the following:

"This is to certify that Ephraim Blaine is not a member of the Catholic Church, and in my opinion is not fit to be a member of any church."

[Signed] "WILLIAM HUGHES."

Mr. Blaine printed thousands of copies of this in a circular, and was elected. It is said when weighed down by old age and sickness, his wife brought a priest to his bedside who baptized him and thus made him a "good Catholic," save the mark!

THE ROMAN CATHOLIC CHURCH teaches that when a person is baptized by a priest, not only is original sin remitted, but all the sins previously committed are forgiven by this sacrament. The folly of believing in such a doctrine had a startling illustration in this city last month. A dissolute woman was dying from the effects of her crimes, when one of her Roman Catholic neighbors called in a priest. He baptized her, and soon afterwards the coroner called to take her ante-mortem statement. He was accompanied by the partner of her guilt, towards whom she still manifested great affection. She was advised not to think of the past with all its hideous associations. "Oh," she is reported to have said, "I do not care about the past; a Catholic priest has been here and has baptized me, and now I am a child of God." There was no repentance, no evidence that she had asked pardon of God for the sins of her life, though she had abandoned her husband and children to lead a dissolute life. She still loved her partner in crime, and told the officials that he was not to blame for the act that imperilled her life. Again she repeated

that she was a "child of God, and was going to heaven, because she was baptized by a priest." God have mercy upon the poor people who adhere to the Church that teaches such a doctrine! The priests make the way to heaven easy for those who implicitly believe in their Church, but a knowledge of God's Word, wherein is found God's way of salvation, would show them the only true and safe way to their "repentance towards God, and faith in the Lord Jesus Christ." Repentance is not only sorrow for past sins, but a complete change of life, regeneration by the Holy Spirit. The sorrow must be there, so deep, so thorough, so heartfelt that death would be preferred rather than a return to sin, but the change for the better life must come from the power of God manifest in the soul. Ordinances or ceremonies will not make a person a child of God, but our loving Saviour, who came into the world to save sinners, will do it if each one will call upon him with a sincere and honest heart.

THERE ARE MANY SUPERSTITIONS IN the world that can rightly be laid at the door of Rome. that Church has a monopoly of religious myths. Among the common superstitions is that of "good luck." A Roman Catholic saloon-keeper who became the bondsman for one of the Aldermen who is indicted in connection with the Broadway franchise steal, said he had the "good luck" to receive two letters from fortune-tellers which warned him to withdraw his bond. He did so, and the Alderman was rearrested. Here is what Mr. Spurgeon says of "good luck":

"I never had any faith in luck at all, except that I believe good luck will carry a man over a ditch if he jumps well, and will put a bit of bacon into his pot if he looks after his garden and keeps a pig. Luck generally comes to those who look after it, and my notion is it taps, once in a lifetime, at everybody's door, but if industry does not open it, away it goes."

"HOW CHEERING TO READ THE TESTIMONIES you publish under the heading of 'Converts from Rome,' a correspondent writes. We think the testimonies this month will make every Christian heart rejoice, and we would call special attention to the various letters. It is good to "bind up the testimony," as the prophet says, and no department of the monthly is read by Catholics with more interest than that relating to the conversion of other Romanists. We request our readers to send us such testimonies. The names need not be published whenever it is thought advisable. There is hardly a Protestant Church in the United States or Canada in which converted Catholics cannot be found. Please tell us about them. You will help others to learn the way of the Lord.

THE CONVERTED CATHOLIC is a well-edited publication, bearing the name of Father O'Connor. The editor has been making an evangelistic tour in the West, which he graphically describes. The magazine is doing a good work. It can be procured by addressing 60 Bible House, New York City. Subscription price \$1.00 per year.—*Chicago Standard*, March 25, 1886.

Father McTighe's Brazen "Mistake." (?)

The Pittsburgh *Commercial Gazette*, of March 12th copied the article in our last issue entitled, "Rome's Latest and Basest Attack," and thus gave wide publicity to our reply to Priest McTighe's falsehood that we "had returned to the Roman Church and was doing penance in a monastery."

Under date of March 13th Rev. McTighe wrote the following letter to the *Commercial Gazette*:

The following card appeared in the Freeport *Journal* in its issue of the 26th of February:

"Editor of the Freeport *Journal*.—The report published in your paper last week to the effect that the renegade priest, the Rev. O'Connor, who scandalized the Catholics of this neighborhood a year or two ago, was doing penance in a monastery, is a mistake. As you learned the rumor from me, and as I was very innocently led into the error, I ask you, simply for truth's sake, to make the correction. The Old Church, founded by Jesus Christ and not by renegades, and lasting through all ages in spite of occasional defections, does not need help in her cause from untruth or unintentional mistakes.

"Yours, JAMES J. MCTIGHE."

The date of the above, February 26, shows that when the Rev. O'Connor wrote the communication that appeared in your issue of yesterday he must have known of this prompt contradiction of a report which, unfortunately for himself, has proven to be untrue. Instead of circulating the rumor everywhere, as his correspondent states, I mentioned it to only four persons, and as soon as convenient wrote to St. Vincent's to learn if it was reliable with the above result. Of course, Catholics will still pray the good Lord to have mercy on the unfortunate man who so persistently continues to sin against the light; and no Protestant who remembers the

words of Ecclesiastes (chap. v.: 4-5, Prot. ver.), can have any reasonable hope for his salvation, unless by a sincere repentance in a monastery he change the rumor into fact.

The Joe Barker style of invective, which only at this late day he seems to be learning, has no longer any weight with Protestants who have any respect for themselves or for their fellow Catholic citizens.

Truly yours,
JAMES J. MCTIGHE.

To this we replied in the columns of the same paper as follows:

65 BIBLE HOUSE, N. Y.,

MARCH 22, 1886.

Editors Commercial Gazette:

I am sorry to say I have not the privilege of being a daily reader of the *Commercial Gazette*. Hence it was only a few days ago that I received a copy of your issue of the 16th inst. containing Rev. McTighe's card in reference to the "mistake" he committed in telling "four persons" (among them the editor of the Freeport *Journal*, who published the "mistake" in his paper) that I had returned to the Roman Church and was "doing penance" in the monastery at Latrobe. Mr. McTighe says he made the correction when he was advised of his "mistake." I had not seen the correction until after I had gone to press with the March issue of my magazine, THE CONVERTED CATHOLIC, from which you quoted my reply to Rev. McTighe's "mistake." I am glad to learn that "Catholics are praying the Lord to have mercy" on me, as Rev. McTighe says; but knowing as I do the the temper Roman Catholic priests like McTighe are made of, I fear their prayers for me are "downwards." That has been their mode of praying for their brother priests who came out from among them in all

generations to preach the Scriptural way of salvation to the people. The Freeport priest says he reads the Protestant version of the Bible. Then I have great hopes of him. He will find there that the good and merciful God will save him if he repents of his sins (including "mistakes") and has faith in the Lord Jesus Christ, though there never were a Pope or priest in the world. As to "vows," secular priests do not make any; they "promise" (at their ordination) to be "chaste, temperate, and of good behavior." Members of religious orders make "vows," like the monks at Latrobe, and I hope they keep them. During the last seven years, however, that I have been preaching in this city I have received many priests and monks out of the Roman Catholic Church, and their testimony is not in favor of the observance of vows of "poverty, chastity and obedience" by the inmates of monastic institutions. Rev. McTighe is very solicitous that Protestants should know that there is no salvation for me outside his Church. As this subject is discussed in *THE CONVERTED CATHOLIC* every month I will not refer to it here, except to say that Protestants are thoroughly well informed on the subject. But what they and I are ignorant of is, how did Rev. McTighe commit such a "mistake" as to say I was in a monastery. Where or from whom did he learn that I was there, and if the "mistake" originated in his own brain, what motive had he in telling it to "four persons," including the editor of the *Journal*? That is what every honorable man, Protestant and Catholic, wants to know.

Respectfully yours,
JAMES A. O'CONNOR,

An Evangelistic Tour Through Iowa.

[BY THE EDITOR.]

V.

It was my privilege to meet General O. O. Howard, of the United States Army, at Omaha, and his hearty God-speed in my work of enlightening Roman Catholics "on the way of salvation," the subject of my discourse, was very encouraging. All through his career on the field of battle, and since the close of the civil war, General Howard has been known as the "Christian Soldier." As Christianity is opposed by the Papacy, so individual Christians of high station, "who are not ashamed of the Gospel of Christ," incur the enmity of the Roman Catholic Church. Recently the power of this Church has been used to prevent the selection of General Howard to succeed the late General Hancock. He was in the regular line of promotion, but General Phil. Sheridan and other influential Roman Catholics at Army Headquarters in Washington opposed him. Danger ahead! should be the watchword of every American where the cloven foot of Rome appears.

One of the most delightful incidents of my visit to Omaha was the meeting of former Catholic parishioners. After my lecture a great many persons came to greet me, and I could do no more than grasp the hand of each and express my thanks. I noticed one lady, however, who, instead of passing on, came to my side and said she wished to speak to me. She showed much emotion, and I asked what I could do for her. "Father O'Connor, don't you know me?" she said. I looked at her again, and saw she was a very handsome

lady, but could not remember having met her before.

"I am Annie O'Connor, of Bloomington, Illinois. Do you remember I was president of the sodality when you were our young priest there?" said she.

Yes indeed; I recalled the name and her connection with the sodality of which I was the director, though it was twelve years ago.

"And do you remember me?" said a gentleman standing by her, "I am John Luby, who used to be one of your altar-boys. There are Bloomington people here to-night who are now residents of Omaha, and we are all glad to see you."

I called Rev. Mr. Hall and introduced him to my former parishioners, telling him that he must welcome them to his church, for they were good people. They told him what sort of man I was when I was their beloved priest, and judging by my discourse that evening, they were sure I had not become worse since I left the Church. "I would know you by your voice, and especially by your laugh," said Mr. Luby; "but of course your full beard makes a great change in your appearance."

We exchanged many reminiscences; how one of my successors in Bloomington announced that I was dead and had prayers offered up for the repose of my soul; how my altar boys—I had twenty well trained lads for high mass—were now prosperous business men; one the owner of a rich mine in Nevada, another a ranchman in Texas, and Mr. Luby himself an engineer, etc. Many of the young ladies of the sodality of the Blessed Virgin Mary—I was the confessor of two hundred of them—were married, like Annie O'Connor herself. Six had gone into convents,

though some of them came out again after I left the Roman Church; and of those who remained in Bloomington all had the kindest recollections of me. It was very gratifying to hear this, and I parted from these dear friends with mutual esteem.

From Omaha I proceeded to Marshalltown, Iowa, where I was the guest of the Hon. C. E. Boardman, one of the leading lawyers and a member of the Methodist Episcopal Church of that beautiful city. I preached in the Methodist and Presbyterian churches on the Sabbath to overflowing audiences, and had all the respectable Roman Catholics of the place among my hearers.

My last visit in Iowa was to the Methodist Episcopal Conference in session at Toledo, of which my friend Rev. Dr. Fairall, who did so much to make my tour in Iowa agreeable, is an honored member. Many hearty 'Amens' and 'Glory to God' were showered on me by those grand Methodist preachers as I concluded my address before them.

I will close these sketches of a most agreeable month's work in the West with the following letter from a converted Catholic priest whom I found in one of the professors' chairs at Grinnell College, Iowa. The venerable and learned Dr. Magoon, the founder of the college, who has now annually four hundred students under his charge, told me, before I met this priest, that he was an excellent man and a most capable professor, an acquisition to the faculty of which they were justly proud. Rev. Mr. Sicard's history is an interesting one. He was born in France and there became a priest in the Dominican

Order. In time he was sent to England with other priests, and after laboring there for some years, he was transferred to Maine. Another young priest accompanied him, and after one year's experience of the life of a priest in this country, they saw that the priesthood of Rome was the same everywhere, a mockery, a delusion and a snare. They resolved to leave it. Mr. Sicard came to Brooklyn and called on Henry Ward Beecher, telling him he was sick and weary of the impostures of Rome, and desired to abandon that Church. Mr. Beecher helped him to obtain employment as a tutor. This was in June, 1884. The following year Mr. Sicard applied for a position in Grinnell College, and was accepted as Professor of Greek, Latin, and French. While in Brooklyn he became a member of Mr. Beecher's church. As will be seen by his letter he has no bitterness of spirit against his former associates, and earnestly desires the union of all Christians. He has much yet to learn, but he is in good hands among the Congregationalists of Grinnell, and I hope and pray that he will be so soundly converted that he will go to work for the deliverance of his Catholic brethren from Rome's yoke of bondage. He is a young man, of fine talent and pleasing address, and is a great favorite with Dr. Magoon and the other professors at Grinnell.

GRINNELL, Iowa, Sept. 27, 1885.

REV. JAMES A. O'CONNOR—DEAR BROTHER:—After the long and pleasant conversation I had with you last Sunday, I do not hesitate to say that you may put me down on the list of warm sympathizers with your work. My first apprehensions, that the tenets

and practices of the Church in which we were brought up might be misrepresented in your magazine, have been totally removed. I am satisfied that your work has nothing to do with unjust and unprofitable reviling. I know that born and bred Catholics, those educated for the priesthood especially, will always be allowed to rectify and explain any incorrect statement which may have slipped into your columns from writers accustomed to judge Roman practices or teachings from a non-Catholic standpoint. Indeed, it behooves us, dear brother, in a true spirit of Christian charity and a full devotion to the truth, to help, in the measure of our power and ability, to bring about a reunion of the true children of God into the one fold of Christ—the great brotherhood of those who call upon the name of the Lord, accept his words, and worship him in spirit and in truth. Oh, that we might help them to acknowledge their actual union in the bonds of the same spirit—despite the seeming divisions created by puffed up theologians. Unless I am greatly mistaken, we ex-Catholic priests who left Rome but did not leave Christ, and are not ashamed of his name, can do a great deal toward accomplishing this union.

Thanks to a wider sense of human freedom, individual dignity and equality in the eyes of the Father of all, daily prevailing more and more, the world seems ripe for the promised age of manhood in the plenitude of Christ. A progress toward a golden age appears to me quite noticeable in the more liberal views adopted in most Christian denominations on the special points of church organization. Even the Roman Church itself has not escaped that diffusion of a greater light, much as the

popes and bishops have opposed it. More than one prominent Catholic has barely escaped being branded as a heretic for entertaining liberal ideas, and liberalism, against which Popes have written and Roman congregations have hurled their anathemas, prevails in more than one quarter of the Catholic world. Under its influence the church question gradually sinks into the place it ought never to have left, in the great work of evangelizing the nations and making them partakers of the eternal life that is in Christ Jesus. Protestants ought to know Catholics better; the remnants of unjust prejudices ought to be swept away from their minds. Catholics must learn that Protestants are not that set of unbelievers, worldly, hypocritical beings, without faith, without the love of God, never praying, never doing anything in an unselfish spirit of love for God or men, that they are too often said to be. Our present as well as our past seems to give us an especial opportunity to promote that understanding. Thanks be to God many of our friends of yesterday remain our friends of to-day; they will listen to our words of truth. Much of that godly work can be done through the circulation of your magazine, and I do pray heartily and earnestly for its diffusion all over our free and Christian land. It will bring many another good result. Many a soul, true to God and his Christ, but tired, worried to death in its efforts to win the heavenly crown through the hard road of ecclesiastical servitude, tempted possibly to forsake the Lord because of the many burdens which priestly rule, not He, the compassionate One, keeps imposing upon it—many a soul will learn from your pages to separate the human from the

divine, and will experience how truly the "yoke of the Lord is easy and his burden light"; they will learn to cleave to Christ, to love him more, serve him better, and disentangling themselves from the snares of Roman servitude, rest free and happy in the One that is faithful and willing to save all those who truly believe in him and commit themselves to the guidance of his Holy Spirit.

May God bless your work, dear brother, and may you win over to Christ the thousands of unsettled souls, priests and others, that linger in fruitless inactivity and indecision on the borders of infidelity and Romanism, in which they have actually ceased to believe, although they do not dare to own it to themselves, for want of knowing where else to find Christ and the words of eternal life. May those pages inspired of your zeal come to the hands of those dear brethren, and shed abroad light and peace into their minds and hearts, and put an end to their indecision. Serving the Lord himself with unbounded fidelity, may they at last realize the truth of so many comforting words of the valiant Apostle of the Gentiles, among others these quoted so appropriately by you: "The word is nigh to thee, even in thy mouth, and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, *thou shalt be saved*" (Rom. X., 8, 9). Many like words of the Apostle bring home to many hearts the fulness of the salvation through Christ. They have, of old, redeemed the first Christians from the bondage of the Jewish law: they can still in the later days redeem the Christians of our time from the more humiliating and aggressive law of Roman ordinances. May God grant it!

Should you desire to use in the Lord's cause what I now write you, you are at perfect liberty to do so.

Yours in Christ,

ERNEST SICARD.

(Late Father Anthony Sicard, O. P.)

REFORMED CATHOLIC WORK.

The services in Masonic Temple, New York, have been well attended during last month. Father O'Connor preached every Sunday evening, and at the close of each service Roman Catholics came to speak to him. The attack by priest McTighe, of Freeport, Pa., that he had returned to the Roman Church, was the subject of two discourses. A great number of Catholics attended on both occasions, and as the preacher poured out his denunciations of the false doctrines of Rome they could not restrain their applause. At one of the services two priests were observed in the audience, and when the meeting was over Father O'Connor invited them to a conference. They declined, and said they would come again. At the service of March 7th Father O'Connor read the following letter he had received the previous week:

FATHER O'CONNOR.—I was repaid tenfold last Sunday by your remarks on the priests and their lying stories about you. I can substantiate every word you said. I myself have been denounced and ill-treated by the nuns because I left their society, and have said that they are capable of doing any crime in a secret way, and then go to confession and be forgiven. And when the "sisters" are so unprincipled as I have found them to be, I am sure the priests are no better. They will all lie about us, and I have often wondered why you did not denounce the priests for their evil way of speaking about you. When I would ask my Roman Catholic friends to come and hear how kind and sympathetic you were to them they would say to me, "Oh, our priests forbid us; they say he is a silenced priest,

and we dare not go to hear him, as we would have to confess it and do a greater penance."

Your remarks also brought to my mind a curious incident of the past. Friends of mine who lived very close to the priests' house in Ireland suffered the loss of their mother. The father was compelled to go to his business every day, and in his absence the priests became frequent visitors to the house. Two other girls from the town were invited by the eldest daughter to meet the priests and enjoy the fun, while the little children would be sent out of the way. After a time we were all surprised when this eldest girl started suddenly for America "for the benefit of her health," we were told. I recalled all this when you were speaking last Sunday evening, and I know you were right in saying the priests could not be depended on for truth, honesty, or morality. Their unnatural calling seems to make monsters of them, and the nuns are no better.

A CONVERTED CATHOLIC.

The following report of Father O'Connor's discourses in places outside New York are introduced here, and it is hoped they will be widely circulated among Roman Catholics. It has been demonstrated that the average Catholic will read such off-hand reports when they would pass by more formal discourses:

At the Reformed Church, Orange, N. J.

[From the East Orange (N. J.) *Gazette*,
March 18, 1885.]

An immense congregation came out to listen to Father O'Connor in the First Reformed Church on Tuesday night—the church, even with extra seats, being more than crowded, and

many obliged to stand up. Father O'Connor is a man whose presence disarms criticism. Of unassuming, simple and sincere address, he evidently depends more upon what he has to say than upon any mannerisms or methods in saying it. For more than an hour and a half, with his well-modulated voice, he held his audience spell-bound.

Born near Killarney, Ireland, and of gentle blood, the Rev. James A. O'Connor was educated at the College of St. Sulpice, in Paris, and came to this country under the auspices of the Sulpicians, to whose courtesy, culture, and learning in many examples he paid a high tribute.

Father O'Connor left the Roman priesthood through no Protestant influence brought to bear upon him, and with no help from outside; but only by the working of his own conscience in view of what he saw and knew of the mass and the confessional, as compared with the Bible. His controversy with Rome is not with men, but with a system to his mind idolatrous, inevitably and unutterably degrading, and honey-combed throughout with doubts and fears; and for which there is, and there can be no possible remedy but that of the inspired writer: "Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Of course Father O'Connor's opinions are his own, but his position, which gives him peculiar opportunities for forming a judgment, would seem to make what he says worth much attention.

The Lecture at Coheston, N. Y.

The Rev. James A. O'Connor, the Reformed Catholic of New York city, lectured here on the 19th to a house filled and running over, jammed and crammed in all the aisles and halls. He spoke for one hour on the peculiarities of the Papal Church, the manner in which the people are kept subject to

the priesthood, and of the great foothold the Pope is getting in this country. There is no fiction in what he says, Every sentence rings with truth. Those of that persuasion present gave unmistakable signs that he was dealing with facts. He is thoroughly alive to his calling—unwelling without fear the terribleness of that institution.—*Liberty* (N. Y.) *Register*, February 26, 1886.

Rev. Father O'Connor's Lecture at Liberty.

[From the *Liberty* (N. Y.) *Register*, February 19, 1886.]

On Wednesday evening a crowded house greeted this remarkable man of whom so much had been heard. Rev. J. B. Williams introduced the speaker and kindly commended the people of Liberty for their toleration of free speech in times past. During the war of the rebellion, when the prayers and tears of mothers and sisters followed the soldiers who went to the front of battle, imperilling their lives and fortunes for the sacred cause of the Union—those who remained at home often here assembled to express words of sympathy and encouragement for those devoted patriots. Now, when we find among us a worthy Christian minister, who has escaped from the meshes of Romanism, and is prosecuting one of the most important and successful missions of modern times, this large audience, which a fervent interest has called out (many from a distance,) would express, by their close attention and deep sympathy, their high appreciation of his labors and bid him "God speed."

Father O'Connor was introduced, and his discourse was eloquent and delivered in a masterly manner, carrying the

audience with him. The good-will and fairness with which he dealt with the Roman Catholics throughout was noteworthy. He admitted that there was considerable truth in the Church, but it was obscured. His frankness of utterance is not open to criticism. His experience in the Confessional enabled him to give an illustration of how pardon was granted. Confessions were made to him as a man and as the representative of God. He had failed to find any who had become true Christians through the ministry of Rome. The two systems were compared to the picture of two ladders, one red and the other white. At the top of the former stood our Lord Jesus, at the top of the latter the Virgin Mary. Ten prayers are offered to the Virgin Mary for every one presented to God. A solitary worshipper was trying in vain to ascend to heaven by the red ladder, and the priests of Rome were directing all to the ladder reaching to the Virgin. This was crowded by bands of pilgrims, assisted by her hands, and they were wending their way to the pearly gates of the new Jerusalem. But notice, the priests of Rome take money from everyone. No one can go to the celestial abodes without their permission. This system has never cast a blessing on all those lands where the Roman Catholic Church has been dominant. But they have ever been blighted. The speaker then spoke at length upon the Freedom of Worship Bill, establishing the fact of the danger to our public institutions, and the cheat to Protestant religious denominations should it become a law. A true Roman Catholic can never be a good American citizen. The priests of Rome find Purgatory a very convenient and profitable doctrine. They follow

souls beyond the grave, and claim that they can do more than the mercy of God. They make men always pay cash for salvation. Ignorantly he himself had been deceived until he heard the voice of the Saviour saying: "Come unto me, all ye that are weary and heavy laden, and I will give you rest." The priesthood of Rome, to his knowledge, is honey-combed with doubts. The Church says in every instance, "you shall not reform these observances." When Luther and other reformers tried this they were excommunicated. He appealed to the Irish Catholics to come out from under the shadow of the Vatican and become good American citizens, which was impossible under the leadings of the Church of Rome. Catholics were taught to hate free institutions. The "Home Rule" would be a failure in Ireland. In less than seven years the various factions would destroy one another, and it would be far worse than the English Government. The people in Ireland could not rule themselves under the guidance of Popery and priesthood, for their souls are in their hands, and they dare not think. The priests labor for the glory of the Papacy. Instead of relying on the grace of God in finding their way out of darkness to light directly, they indirectly seek the aid of man, and through his instrumentality they expect darkness to vanish and light to become radiant. They fall back on Papal Rome, and the spirit of God passes them by.

It would be impossible to convey to our readers an adequate idea of the address without repeating the whole discourse. Rev. Mr. O'Connor will have hosts of friends hereafter in this community, who will long remember his powerful and pleasing address.

CONVERTS FROM ROME. I

BRADDOCK, PA, March 4, 1886.

REV. AND DEAR FATHER O'CONNOR.—Sixteen persons have left the Roman Catholic Church and united with various denominations in this town since I left it myself last November. They and I are now worshipping God in spirit and in truth, like all other good Christians. My case is singular. I was converted while defending the Roman Church. If any one told me six months ago that my Church taught unscriptural doctrines I would have told him he was a liar, as I told ex-priest F. R. Scully, of Braddock, now my pastor. I never want to go through the same trials again. I was loved by all who knew me, and even the Protestants respected me, bigoted Catholic as I was. When I heard of another way of salvation, I was so distressed and broken-hearted I did not know what to do. Everybody and everything seemed to me to be a fraud. After I accepted Christ as my Saviour and was converted in the Baptist Church, my trials began anew. Many intelligent Catholics came to speak to me about the serious step I had taken, and even the priest sent for me, but I would not go, as I could never again place any confidence in the Roman Catholic Church. Yet many Protestants looked coldly upon me, and I was without a friend in the town of Braddock. I thought I was alone, with God as my only friend. The Rev. F. R. Scully, whom the priests called a thief, fraud, traitor, etc., was blamed for leading me away from the Catholic Church. But it was not Mr. Scully; it was the merciful God, whom I shall praise forevermore. My action set many Catholics thinking, and I had soon many followers in ac-

cepting Christ as their Saviour and only Mediator, leaving the Virgin Mary, saints and priests alone. My religious experience is one that could never come to me in my former Church. I love the Catholics stronger than ever, for I know they desire to do what is right, and were they not taught to dislike Protestants from their infancy they would be a better class of people, and be more at liberty to accept the truth when they see it. But they have had bad teachers in the priests. It will be the study of my life how to reach them with the truth, and make them know Jesus as their Saviour.

J. D.

TROY, N. Y., March 23, 1886.

REV. JAMES A. O'CONNOR.

DEAR SIR.—I am deeply interested in your work, and would gladly do something to assist you pecuniarily did the Master give me the means. I am engaged in Christian work, and as yet no more funds come in than are needed in the work to which the Lord has called me. I have always been deeply interested for those brought up in the darkness of the Romish Church, and the Lord has sometimes used me to enlighten and lead them to Christ. The first soul that I was privileged to lead to Christ was a Catholic girl, sixteen years of age. Soon after her conversion, persecution began, and her father threatened to whip her or have her shut up where she could not escape. I prayed the Lord to keep her, and he did. She was then taken sick with consumption. Friends (so called) used to go in as she lay on the bed and heap reproaches upon her. Yet somehow God so controlled hearts that I was allowed to visit her; also occasionally

some other Protestant friends came. Her father asked her to have a priest, but she refused, saying Christ was all the priest she needed. Her father said, "Then I will not be at your bedside when you die." "Very well," she said, "Jesus will be with me. I love you, father, and want you with me, but I can do without you, but cannot without Jesus."

I was with her when she died, and I called him when I saw she was going. He came, and as he entered the room he broke down and wept aloud, saying, "Oh, it must be she is happy! How patient she has been. She was a Christian!"

After she had breathed her last, I ventured to say a few words to him, and he said, "Frances shall be buried as she would wish. If your minister will attend her funeral and preach her funeral sermon, she may be carried into your church."

So Frances was carried into the church, notwithstanding the last time she had been there her father said he would kill her if she went there again.

Like Samson, more were slain by her death than by her life, for her mother and two brothers were converted. The brothers are now with Frances in heaven.

Yours in Christ,

MRS. S. M. C. MUSGROVE.

—
FALL RIVER, MASS.,

March 4, 1886.

DEAR BROTHER O'CONNOR.—You have asked me many times to write something concerning the French work. I often thought I would do so, but my work takes all my time and strength just now. I am glad that Mr. Derome, one of our converted young men now

at the seminary of Hartford, has prepared something for you.

I may say to you that since I came to Fall River our work has been very encouraging. In a few weeks nine families of French Roman Catholics have left Popery to accept Christ. We expect to organize a church about the end of this month. On week nights we visit the French families, where we have been invited, and there sing hymns, read and explain the Scriptures, answer questions by Romanists, etc. Sometimes we have 25 persons in a private house singing, reading and praying. This work has been a blessed one. These nine families have not only left Popery, but they understand the Gospel, and are trusting in Christ alone for their salvation. On Thursday evenings we all meet at the chapel for a public prayer-meeting.

God bless you brother.

T. G. A. COTE.

—
PITTSBURGH, Pa., Jan. 21, 1886.

DEAR FATHER O'CONNOR:—About eight years ago, on the occasion of a railway journey, to pass away the time I took down a Bible from a rack in the car. I happened on the third chapter of First Timothy. Glancing over Paul's instructions regarding the selection of men for the clergy, my attention was attracted by one requirement, "the husband of one wife." At first I wondered why my church so strenuously forbade what the inspired apostle deemed perfectly right, but I concluded that this, no doubt, was one of those perversions of the Holy Scriptures of which I had so often heard Protestants accused. To make sure, on my return home I consulted my Douay Bible, which had been presented to me a short time be-

fore. The injunction or regulation was, however, the same, but I was surprised to find in the explanatory note at the foot of the page an evident endeavor to distort the meaning of the text. My curiosity was aroused. Although twenty-six years of age and, for a layman, unusually well instructed in the Roman Catholic faith, I had never read the Bible; yet with the notion peculiar to Roman Catholics, I had fancied myself familiar with it. But here was something entirely unexpected. I read on eagerly and soon it began to dawn on me why this book had been so carefully kept out of my reach. I found that, while left in ignorance of matters deemed of paramount importance by the apostle, my teachers had inculcated into my very soul doctrines and practices not so much as hinted at, and even directly condemned in those epistles. In the ninth and tenth chapters to the Hebrews, I was particularly struck with the contrast between the sublime truth so emphatically insisted on there, that "by one oblation he hath perfected forever them that are sanctified," and the doctrine that our Saviour offers himself anew in every mass, or at least a hundred thousand times every day, and I cast aside forever the teachings of Rome.

From earliest infancy it is deeply impressed on the heart and mind of the Roman Catholic that his church is the one and only infallible source of religious truth. This doctrine forms the strongest barrier to the conversion of Roman Catholics. So it proved in the case of my wife. She naturally declined to seek what, according to all that had been taught her, she already had—the true faith. At length, however, it occurred to her that if the Bible is

God's word, as even the Roman Catholic Church admits, it certainly deserved her attention; and she was induced during the past few months to read prayerfully the New Testament. As the inevitable result she became a Christian, and last week witnessed her formal admission into the United Presbyterian Church, of which I am also a member.

Both of us now expect to walk even "through death's dark vale," relying on Jesus alone for salvation. We now know that he is sufficient, and we will no more insult him by calling on the Virgin Mary, the saints, or other imaginary aids for assistance. R.

P. S.—I have just come from the funeral of a distant relative, an old man. It was the first time that I had attended Roman Catholic service for about eight years. Old memories came back to a certain extent, but they were drowned out, or rather frozen out, by the cold mechanical movements of the priest as he went through the performance of the high mass, the Latin recitations, and the chilling ceremonies. The costly objects on the altar, the lighted candles, etc., appeared to me so much gaudy tinsel, while the many pictures and statues seemed to look down on their votaries in cold mockery. From beginning to end of the business, the only intelligent word spoken was the Lord's prayer, recited at the grave by the priest in the usual rapid, parrot-like manner. The experience has done me good. Never have I been so impressed with the difference between our *Christian* worship and those mummeries.

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THE POPE'S SOLILOQUY.**The New Cardinals.**

The glory of the Roman Catholic Church is departing from Rome, and indeed from Italy and other European countries. The present Pope is said to be a wise man, and he sees this. But what can he do to check the decline of his power and influence in Europe? Absolutely nothing. The people are becoming intelligent and independent of him and his Church. His only hope is in the new countries of the world, where the true character of his Church has not yet been found out. Recently he appointed a Cardinal for Australia, Archbishop Moran, of Sydney, and now Archbishops Gibbons, of Baltimore, and Taschereau, of Quebec, are declared Cardinals for the United States and Canada respectively. Why he selected Archbishop Gibbons rather than Archbishop Corrigan, the successor of Cardinal McCloskey in New York, to wear the red hat for the United States, can be understood from the following conversation he had with himself not long ago. Sitting at his table one night he thus spoke in soliloquy, as he pondered on the affairs of his Church in the United States, holding a letter from New York in his hand:

"America is too big a country to be without a Cardinal or two. Indeed, I had a notion a few years ago of going there myself, like the unfortunates of every clime. I wonder if I could better my condition by emigration? I see by this letter that I am more venerated there than in any other country, and I am sure I would have a grand reception from the American people. When any of them come to Rome they al-

ways call upon me, and I let them kiss my toe or hand, that is, such of them as like that sort of thing. Indeed, I don't know but I would have a quieter time in America than I have here. The Italian Parliament is taking many of my remaining churches away from me, and the rascally heretics are purchasing the buildings for what they call 'Evangelical Services.' Ah! the villains! what do they know about the Evangelists. Am I not the successor of the chief of the Apostles?—But I am wandering from my subject of American Cardinals. Yes, I must create a Cardinal for the United States. McCloskey was a good quiet man; but he was a little independent in his way sometimes; and that is why I appointed Corrigan his coadjutor, with the right of succession. McCloskey is gone, and why should not Corrigan succeed him in the Cardinalate as well as in the Archbishopric? He was educated here in Rome, and I know him to be an obedient child of the Church and an efficient worker in the chief city of that great country. He is a cunning fellow, too, in fact a thorough Italian in his ways. What a pity he was not born here. It would be such a glorious thing to have an Italian Archbishop and Cardinal in New York. By the way, where was Corrigan born? I must consult my book of references. It is hard work to keep track of all those bishops. Yes, yes, I see he was born in Newark, in the State of New Jersey. Is he of noble blood? I forgot, they have no nobility in the United States. All the more reason why they should have several Cardinals. I think I will make Corrigan one. He is a man of gentle manners, I remember him well; but was his father a gentleman? Let me

see. Um, um, um—as I see by my book his father was what my Latin secretary called a *caupo*, an inn-keeper; but I see a note at the foot of the page saying he ‘kept a saloon’ in Newark. Too bad, too bad. But it seems he made a great deal of money at the business, and it was with this money that he sent his son to the American College here in Rome. A saloon! Now if it were a hotel he had kept, and made money that way—anything but a saloon! It would never do to elevate the son of such a man to the dignity of the Cardinalate. Yet, as I read further on in my book, old Corrigan was a good Catholic, who contributed liberally to the support of the Church, and did not spare money in the education of his sons for the priesthood; for I see another son is President of Seton Hall College, near Newark. They are very distinguished men and faithful sons of the Church. But—but—their father ‘kept a saloon.’

“Well, Corrigan is out of the question, and I am sorry for New York, for I have more followers there than in any other city in the world, and many of them occupy high positions. There is the Mayor, for instance; he is a good Irish Catholic; and I have heard that Capel converted a great lawyer, named Col. George Bliss*. And so many politicians in New York are my obedient servants; they think they are entitled to a Cardinal as one of the established institutions of the city.

But, as I said to myself before, it is out of the question to make old Corrigan’s son a Cardinal.

*The Pope evidently has not heard of Colonel Bliss’ connection with the Broadway franchise steal, or he would not be so proud of his “conversion.”

“Then, who shall I decorate with the red hat in the United States? I have a letter here from Mrs. General Sherman that gives a glowing account of the establishment of a Catholic University in Washington, the seat of government. She is another devoted child of the Church. From her correspondence I conclude she is an ambitious woman, who would like to see the Holy Church ruling in that great country, America. And why should it not? I am getting played out here in Rome. Those rascally heretics and apostates, Gavazzi, Campello, etc., etc., give me no peace with their Gospel preaching, Bibles, and hymn books. I am bothered to death from them. Oh! if I had the power that some of my predecessors wielded, wouldn’t I make short work of them. But alas! they do not care about my anathemas. The glory of our beautiful Inquisition is departed—more’s the pity! I must look to America for rehabilitating the shattered condition of my Papal power.

Poor Archbishop Corrigan! I am sorry for him, but he can’t be Cardinal. Mrs. Sherman recommends Archbishop Gibbons, of Baltimore. His father was a poor Irishman, but he was not in the liquor business. He has the advantage of Corrigan there, though he is not as wily a Roman as the latter. One reason why Baltimore should have a Cardinal, in the opinion of Mrs. Sherman—and a sound one it is, too—is that the new Catholic University at Washington will be under Gibbons’ jurisdiction, and a great impression will be made on the legislators assembled there. The red hat and stockings and the glitter and pomp of the Cardinalate will have a tremendous effect on the legislative mind, and the University will make

them wonder at our display of learning. Mrs. Sherman wants her son, that wild young lawyer who became a Jesuit, to be one of the professors in the University, and I suppose she must have her way. Why don't she convert that old war-horse of a husband of hers? He would be a good catch. We might get him yet, when he becomes feeble, though he's badly needed in our ranks now. That University will gather in the sons of the Representatives and Senators, however, and our Jesuit teachers will take care of them. That is a consoling thought. Huzza! I'm glad I slapped my knee in glee. Every cloud has a silver lining, and the bright prospects of that University and its glorious future make me feel that things are not as dark as they seem. I will create Gibbons a Cardinal, and get him to use all his influence with the Government at Washington to give me full control in that country. He must begin by dazzling the women and fashionable people with his red stockings, etc., and once we have them on our side, all the rest will be easy. Cardinal, red stockings, red hat and red mantle to subdue the female mind, the learning and wisdom of the Jesuits to conquer the male mind of Washington society—official, senatorial, representative, diplomatic, naval, military—Ha! we'll capture them!

"But America should have more than one Cardinal, and I would create half a dozen with a stroke of my pen if I were not afraid of exciting hostility. I must go slow in this matter. If I give a Cardinal to my good Canada, the Americans will not take umbrage. They sort of look down upon my Canadian followers and do not scent danger from that quarter. Besides that

Riel affair has considerably strained the relations of the priests and people, and a Cardinal will be just the thing for the Canadians. Yes, I will give Canada a Cardinal, and Taschereau, of Quebec, will be the man. After a time I will create some more for the United States. With Manning and Newman in England, the Englishman Cardinal Howard in Rome, Gibbons in Baltimore, and Taschereau in Quebec, I am in great hopes of England and America. If I had a decent man in Mexico, and if Archbishop Walsh, of Dublin, was not such a Parnellite —

But I am bringing a cloud around my triple crown again, and anxious thoughts prevent sleep. I feel tired and weary, so I guess I'll wish myself good night, and go to bed. If I had a wife now to smooth my pillows, what comfort it would be. Her gentle hands passed over my poor brow would relieve my weary head, and her low, soft voice would drive dull care away. What's that the poet says—I cultivate the muses a little myself, and like to quote from my brother poets when they say a good thing. Who is it that says,

"O, woman, in our hours of ease."

Tut, tut! That's not fit talk for a man in my position—the holy Pope of Rome singing snatches of songs about women! I'll say a Hail Mary to keep such thoughts from me, and go to bed.

MANY OF OUR SUBSCRIBERS HAVE not renewed their subscriptions for this year. As long as they delay they grieve us and make the Pope glad. How will he know anything about it? Why, of course, we will send him this *CONVERTED CATHOLIC* containing his soliloquy. *Please renew your subscription!*

English Priests and Perverts.

The following correspondence between Lord Robert Montagu and Cardinal Manning appeared in the *Toronto Globe* of Feb. 6th, 1886. It will interest our readers to know that Lord Robert is not only converted from Rome's deceitful religion, but he has begun to hold evangelistic meetings in a hall in London, after the manner of the Reformed Catholic services in New York. He preaches every Sunday, and makes special efforts to reach the Roman Catholics. The letter of Cardinal Manning was evidently not intended for publication, and when he saw it in print its truth and pungency called for some counter statement. There was nothing left for it but to deny that he ever wrote such a letter, or had forgotten it, or it was a forgery, or he might have written it in a moment of irritation, or perhaps it was written by his nephew, Father Roberts, who left the Roman Church the same time Lord Robert Montagu did, or — his Eminence could not account for it. But at all events these are the most damaging statements concerning the English priests and perverts to Rome that have ever been published.

The following is the correspondence:
 LORD ROBERT MONTAGU TO CARDINAL
 MANNING.

February 19, 1883.

Thirteen years ago, when I thought the Papal Church was the Church of Christ, I not only went over myself but carried over all my children with me, and thereby incurred years of bitterness on all sides. Now I have come to the conclusion, without any doubt, that the Papal Church is "faithless," (to use the mildest term), can you expect me to do otherwise than endeavor to deliver my children from it?

After long and very painful doubt I have come to the conclusion that I have been deceived. Then I look back over thirteen years, and see, first, all the bitterness, the loss of friends on the Protestant side, with the destruction of all my prospects in life; and then I see the last four years or more of rudeness, abject meanness, falsehood, injuries, robberies, or rather swindles, and prolonged injustice practiced against me and mine by Papists. If it were for a true church I could bear it. But as it is not, what can you expect but hatred and abhorrence of the seducing church?

Yours sincerely,

ROBERT MONTAGU.

The Cardinal's reply is dated February 20, 1883.

My Dear Lord Robert.—I, like yourself, have felt most keenly the pettiness, narrowness, meanness of much that we Catholics have to tolerate. Our clergy are many of them an ignorant, prejudiced, and often self seeking set of men. Small deceptions, and want of honor and truthfulness, of charity and manliness, too often freely characterize the proceedings of our ministers. I have long considered that, in many temporal matters, the last men to be trusted for fair dealing and honesty, are the very clergy of whom I am myself a member. It is sorrowful, grievous, and sometimes almost unbearable, to have to recognise and bear with all this. You can not feel the burden to be more galling and more heavy than I do myself.

Yet, with it all, I am bound to say that I think, as a final moral authority and all that is holiest before men, the Church will stand her ground, at any point of her history, on final and ultimate analysis. Much corruption must be waded through; much paradox accepted; but still, finally, it seems to me that what I say is the fact.

But I feel all you say so deeply and so strongly, that, for myself, I have never had the heart or the courage to attempt the "conversion" of any man, woman, or child, so much do I dread that my convert should, after all, seem

to himself to discover that the Catholic Church is but a deceiving mistress.

Every popular church must be a corrupt church. Every man who is in earnest will, at times, be corrupted by his own earnestness. It has been so with Catholics and their church. Its clerical body—looked at in one way and under some categories, notably those of fairness, justice, and plain dealing—has often shown itself unequalled, or at least unsurpassed, in degeneracy among mankind.

But indignation easily confuses our vision. Many a time has been, and many a time will be, my vision confused by almost weeping indignation at what I must see, and what I must endure—at hypocrisy, tyranny, self-seeking and cruelty. . . . I could write much more, but I will not trouble you. It is no part of my view of duty to interfere with my neighbors in these things. It is not and it shall not be. And I should have said nothing now, but for the deep interest I feel with you in a trial I know full well.

Home Rule and Rome Rule.

WE are not opposed to the principle of Home Rule; on the contrary, we are in favor of it for every country in the world. But when Home Rule means Rome rule, as in the case of Ireland at present, we are up in arms against it. If Rome rule should become absolute in Ireland, no converted Catholic could visit that country, and all evangelizing efforts for poor Ireland would be destroyed. This would be a misfortune.

Last month Lord Robert Montagu sent the following remarkable communication to the *London Times*. Whatever material benefit Home rule may be to Ireland, if granted it will surely mean absolute Rome rule for that unfortunate country, and unless the people rebel against the Pope's rule, their last state will be worse than the first:

To the Editor of the Times.

SIR.—I should be glad, with your kind permission, to place before the public a few extracts from a correspondence which, when a Roman Catholic member of the House of Commons, I had with some eminent ecclesiastics of the Church of Rome, and which may now be useful in the discussion of the vital question of a separate Legislature for Ireland.

What led to the correspondence was the receipt of the following letter from Archbishop Manning :

April 23, 1872.

MY DEAR LORD ROBERT.—I much wish to see you on a matter relating to yourself and the next election. Could you come to me on Thursday morning before one o'clock?

Yours very truly,

HENRY EDWARD, Arch. of W.

Acting upon this invitation, I waited upon the Archbishop, who gave me a copy of Mr. McCarthy's book on Home Rule, and at the same time urged me to obtain a seat in Parliament for some Irish Constituency at the next election. This was with the view of supporting Home Rule, which he considered would be highly beneficial to the Roman Catholic Church. This led to protracted negotiations with Mr. Butt and others.

On the 11th of June, 1873, I received a letter from Father Gallway (at that date the Father Provincial of the Jesuits in England), in which, apropos of the question whether Home Rule was desirable in a religious point of view, he observed :

My own opinion is that if it can be gained it would certainly be a great step towards the destruction of Protestant ascendancy; and, from what I have heard, I imagine that Mr. Gladstone and Lord Granville would not feel themselves bound to oppose it, if they saw sufficient earnestness in the cry for Home Rule.

On the 21st of June, 1873, I received another letter from Father Gallway, in which he says: "I think it is very probable from what I hear that a good

move for Home Rule is the only way to get fair play for Catholics." A letter from Father O'Reilly, the Father Provincial of the Jesuits in Ireland (enclosed in that of Father Galloway to myself) was to the same effect. "I should think," writes Father O'Reilly, "a majority of the bishops, perhaps a large majority, and a considerable body of sound men, would think Home Rule a very good thing to get, and a thing to be tried for if there were a good chance of getting it."

No information was afforded me as to the precise nature of the communications with Mr. Gladstone and Lord Granville which led the Father Provincial of the Jesuits to conclude that the Liberal leaders were favorable to the concession of Home Rule for Ireland; nevertheless, a careful perusal of Mr. Gladstone's speeches on Nov. 8, 1877, and Nov. 27, 1879, will sufficiently satisfy any candid mind that he was prepared even then to concede the fundamental principle of Home Rule, in order to relieve the Imperial Legislature from the pressure of "Irish obstruction" and "the weight of enacting measures of local government," so as to liberate Parliament for the consideration of Imperial concerns.

It is also noteworthy that Lord Granville in the House of Lords, February 5, 1880, expressed himself in favor of transferring to local government in Ireland a portion of the business transacted by Parliament, in order, as he said, "to relieve the members of the House of Commons from the intolerable burden that now presses upon them."

These remarks drew from Lord Beaconsfield these memorable words:

"I do trust that England will understand what is the issue at the present moment on this subject. I wish the country to understand that it means nothing else but the dismemberment of the United Kingdom. I do not care where a man sits in this House—whether opposite me or on my own side—those who favor such a policy are false to their Sovereign and to their country,

and will live, I feel confident, soon to regret the responsibility which by their conduct they are incurring."

I need scarcely point out how remarkably what is occurring now illustrates Lord Beaconsfield's prescience and sagacity.

I am, sir, your obedient servant,
ROBT. MONTAGU.
41 Queen's Gate, S.W. (London).

Dean Swift on Transubstantiation.

When Dean Swift was requested to give his opinion of the Roman Catholic doctrine of transubstantiation, he wrote the following:

Friar John in his cell
Took his exit of late,
Of the gravel, some say;
But no matter for that—

He is dead, that's enough;
And if story tell right,
He was soon at hell's gate
In a pitiful plight.

"Who's there?" cries the demon on guard.

Quoth the other,
"A poor guilty priest—
A Catholic brother."

"Halt! instantly halt!
Stand off and keep clear!
Go be d——d somewhere else!
Thou shalt ne'er enter here!

We'll trust none so savage;
A wretch so uncivil,
Who on earth ate his God,
Might in hell eat the Devil!"

THE REV. DR. JUSTIN D. FULTON'S article in our January issue, "The Conversion of Catholics," has made such a profound impression that several correspondents urge us to get it out in tract form. This we should be delighted to do, if we were able to meet the expense. Who will help?

ROME "DIVIDED AGAINST ITSELF."

As to Bible Reading in the Public Schools.

By G. W. SAMSON, D. D.

The important test case on an application in Mercer County, Pa., for the exclusion of the Bible from the common schools is based on an error in fact as well as in jurisprudence. The erroneous plea, which enters into the decision of the judge, as was proper, brings out only the point of law, justifying his decision. The plea was: "that the only correct version of the Holy Bible is the version recognized, adopted and directed to be used in worship by said Roman Catholic Church, commonly known as the Douay Bible, and that all other versions of the sacred Scriptures are incorrect, unauthorized and sectarian in character." The decision of the judge is thus stated: "It is not within the range of judicial authority to decide upon the correctness of either the King James' or the Douay Bible. All versions stand equal before the law; and if directors have the power to authorize the use of one in the public schools they have the same power to authorize the use of the other."

This is doubtless as far as it was legitimate for the court to go. The ground of the suit, however, is not *fact*. Nothing is farther from the truth than that the Douay version is the one "directed to be read in worship by said Roman Catholic Church." The only partial truth is that the Jesuit party, alone in the Catholic Church, are agreed upon the Douay version, either as to its text or translation.

The Douay version follows the text of the Latin Vulgate as fixed at the Council of Trent, April 4th, 1546. Hug, the distinguished Catholic writer, whose "Introduction to the New Testament" was translated and published at Andover, Mass., under the auspices of Prof. Moses Stuart, in 1836, gives the exhaustive history of the text of the Latin Vulgate as compared with the inspired Hebrew and Greek originals. With thorough impartiality he traces the history of numerous early Latin versions of the Old and New Testament, made in different parts of the Roman empire during the first four centuries after Christ. He quotes the words of Jerome, who, going from Rome, spending thirty years in Palestine, sought to conform the text of a new Latin version to that of the Hebrew and Greek originals. In his effort to restore the inspired text, Jerome and others of like conscientious scholarship, down to Alcuin, the founder of the modern French and German universities, were opposed at Rome. At the era when the art of printing multiplied copies of the Hebrew and Greek Scriptures the departures of the received Latin version from that text became specially apparent. Discussing the decision of the Council of Trent, Hug quotes the Latin text to this effect: "This sacred Synod determines and declares, that this ancient and common version, which by long use has been approved in the Church itself, in public readings, disputations, preachings and expositions, shall be held authentic." Hug then adds: "The meaning is plainly this. As in civic affairs an authentic instrument is valid evidence, so in public religious matters the Vulgate is the document from which valid argument may be drawn, without

prejudice, however, to other documents. But this is not a prescription of doctrine, and from its nature could not be; it is a decree on a point of discipline, having reference to the circumstances of the times in which it was issued." This ablest and most esteemed of Catholic authorities thus declares that as to both text and translation the Vulgate is not authoritative in this essential point, as a rule of doctrine.

But, the untruth, far beyond the partial truth, which lies back of the legal decision legitimately made in the Pennsylvania court on other grounds, is this: the Douay version is in its translation at vital points directly opposed both to the Vulgate and other Catholic versions. Nothing could be more vital than the meaning of the term "repent," the first step in right thought, feeling and action as a duty to God. The Greek noun "*metanoia*," literally meaning "after-thought," is translated in the Latin Vulgate "*poenitentiam agite*," exercise penitence. French, German, Spanish, and other Roman Catholic versions have a like rendering. It is vitally important for the American people generally to note that these versions are authorized by the Roman Catholic Church to be read in the common schools of France and Germany.

But in the Douay version the verb is rendered "Do penance." At Matt. iii. 2, where the term first occurs, there is this note: "Do penance; *poenitentiam agite*; *metanoete*; which word, according to the use of the scriptures and of the holy Fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting and such like penitential exercises." The expression "not only" admits the plain and proper meaning to be that indicated

in the Latin Vulgate, while the correlative expression "but also" admits that this is a subsidiary meaning. As the translation not only hides the truth, but misleads the English Catholic, it is natural to recall the fact that this translation, made by Jesuits at Douay, in the North of France, while the version of King James was in preparation, issued in 1608, three years before that of King James appeared, was prompted by a spirit that never ruled the early Catholics of Maryland or even of France or Germany. Yet more: while in the Douay version the verb, found thirty-four times in the New Testament, is rendered "do penance" in thirty places, Mark i: 15; Luke xvii: 4, and in Rev. ii: 21 it is rendered "repent" and in Acts iii: 19 "be penitent." Again, while the noun is rendered "penance" in eighteen out of twenty-four cases, it is rendered "penitence" in Acts iii: 31, "repentance," in Acts xi: 18; 2 Tim. ii: 15; Heb. xii: 17; while it is omitted from the text in Matt. ix: 13 and Mark ii: 17. The impartial student, Catholic, Protestant and simply Christian, is deeply impressed in studying these exceptions as well as the rules. American courts may not, but American citizens will weigh these facts.

DURING OUR VISIT TO COCHETON, N. Y., last month, we were the guest of John Naughton, an Irish Protestant, whom we regard as an old family friend. Thirty-five years ago he entertained our granduncle, Father Batt. O'Connor, parish priest of Miltown (Mr. Naughton's native place), near Killarney, Ireland, who was then collecting funds for the erection of the Killarney Cathedral. Mr. Naughton then lived in Boston. "Father Batt." still attends to his duties, though ninety-five years old. He is probably the oldest priest in the world, having been ordained sixty-eight years ago. May he be converted!

FATHER MARTIN.

An Irish Story Full of the Gospel.

CHAPTER II. (*Continued.*)

The Doctor had scarcely left when Mick Hanlon dropped in to light his pipe and to inquire after Father Martin.

Mick had selected a glowing coal, which he held in the tongs, and was about to crush down into the bowl of his pipe, when Mrs. Delany thought of asking him to go out and help the Doctor with his horse. Mick consented so willingly that he did not stop to lay the tongs down.

On arriving at the door, however, he found the Doctor already with one foot in the stirrup.

Perceiving that the animal seemed impatient, Mick started forward to take his head, in his haste flinging down the tongs with the half-burned coal of turf, which unhappily fell exactly in front of the horse, throwing up a shower of sparks. The terrified creature reared up and fell heavily backward; then rolling over, struggled to its feet and stood trembling. But the Doctor lay motionless.

Mick was so overwhelmed with a sense of guilt, that he turned to fly. On second thoughts, however, he went back and raised the Doctor's head. The latter opened his eyes and made an effort to rise, but fell back. After a few moments he took out his memorandum-book and pencil, and wrote a few lines. Then tearing off the leaf he folded it up, and inquired of Mick, who was still supporting him, "Can you ride? If not, find some one down there at the Cross Roads who can. Let this note be taken at once to Doctor

Fitzgerald at Ballymore. Send up four or five men from the Cross Roads as you go by. Mrs. Delany," he continued, to the old woman, who was standing in the doorway with clasped hands, aghast at the catastrophe, "let them take the stable-door there off its hinges and stretch me on it. I think you will have to take me into the house for a few days." His leg was broken.

CHAPTER III.

Some weeks had passed, and the Doctor still remained a guest in Father Martin's house. The good priest would not hear of his removal so long as he suffered from the fracture; and now he sat by the Doctor's bedside, holding in his hand the Book which had been his constant companion since the evening on which old Bridget had brought it up in mistake for "Thomas à Kempis."

Dr. Morrison was in easy circumstances, and followed his profession from taste and benevolence rather than from necessity. A common love of intellectual pursuits, and more particularly of classical literature, had some years back established an acquaintance, mutually agreeable, between him and Father Martin; but now they were engaged in earnest discussion upon a subject which has divided men's minds since the days of Job. The question before them was, "*How shall man be just before God?*"

"Now, Doctor," said the priest, "you shall hear what the book says, and it is entirely in confirmation of my position as to the corruption of human nature;" and he read from the third chapter of the Epistle to the Romans, verses 9-19: "There is not any man just. There is none that understandeth, there is none that seeketh after God. All have

turned out of the way, they are become unprofitable together: there is none that doeth good, there is not so much as one. Their throat is an open sepulchre, with their tongues they have dealt deceitfully. The venom of asps is under their lips. Whose mouth is full of cursing and bitterness; their feet swift to shed blood. Destruction and misery in their ways; and the way of peace they have not known; there is no fear of God before their eyes.' Persons are generally partial, or at least favorable, to the work of their own hands, and yet here is the natural history of mankind written by their Maker."

"But, my dear sir," replied the Doctor, "what is the use of putting such theories against facts? It is preposterous to charge every one in the world with murder. I acknowledge that the sad character which you have read is indeed only too applicable to many. But take yourself, or Mrs. Delany there, or my little daughter Evy, or even that blundering scoundrel, Mick Hanlon, who would be so extravagant as to call that a fair description of such people?"

"You are going too fast, Doctor dear. It is the innate tendency of the human heart that is spoken of here, not the history of an individual. Goldsmith in his 'Natural History of the Tiger,' describes its instincts as cruel, predatory, and blood-thirsty. Yet, I suppose, if the life of the big tiger they had in the show at Cork the other day was written, it would be as innocent of bloodshed as Mrs. Delany's; for the creature probably never tasted anything but dead horse-flesh since he was a cub, and he would rub his side against his keeper's legs like a little kitten. But who would, on that ground, deny the truth of Goldsmith's description? You forget how circum-

stances, education, and associations, influence people's lives. Certain tendencies, like certain muscles, may never be called into existence during a lifetime. In the same person, under other circumstances, those very muscles, or those tendencies, might have been developed to gigantic power. If your little Evy had grown up a Roman maiden in the old pagan days, she would have sat in the Coliseum and looked on, full of interest, while the wretched gladiators died in cruel agonies below."

"Granted. But we have changed all that now. The world has improved wonderfully since then. Such a state of things would not be possible now."

"Doctor, you are a student of history. Did you ever read of the Thirty Years' War, or the Reign of Terror, or the storming of Badajoz, or the battle of Gravelott, where the ground was strewed with mangled human bodies as far as the eye could reach?"

"Oh, I don't defend such things. But then, there is a difference between the cruel sports of the Romans and modern wars, which often arise from necessity."

"I thank you for the word, Doctor. Necessity. That word explains all. Why is there necessity for war? Because, '*the way of peace they have not known.*' Here are your civilized and enlightened moderns. Let but a cause arise, and '*their feet are swift to shed blood.*'"

"But surely you must admit that the standard of morality and social virtue is immeasurably higher now than in the times you speak of."

"In some circles, yes; but that is solely owing to the purifying influence of what I may call the outer wave of Christianity. We are told that the true disciples of the Lord Jesus Christ are the '*salt of the earth.*' Their very presence and

example exercise a preservative power in the world. But at the same time, have we not sects of free thinkers and so called philosophers, who unblushingly advocate in their socialistic programmes a license which the Greek and Roman condemned, even while they allowed it? Have you forgotten your Horace,

"Meliora probo, deteriora sequor?"

"The nobler course I praise, the worse pursue."

But I maintain that men are far more guilty now than in the old pagan times, for they are far more responsible, since *'the wrath of God has been revealed against all ungodliness and unrighteousness of men.'*

"Well, you have more to say than I could have expected. But you have not yet proved that the description in your quotation can justly be applied to all in the present day; and if there be but one exception the charge must fail, for it distinctly claims to include all."

"There is, indeed, to be found in the history of the world one exception, and only one; and perhaps a little study of that one may show us, by contrast, how truly that description which you repudiate applies to all the rest. In reading the life of the Lord Jesus Christ as laid open in the Evangelists, I have been much struck by the inartificial, simple, almost homely style of the narrative. And yet there is such severe majesty of truth manifest in every line, as commands submission of heart and conscience from the reader. He performs acts of power, miracles of mercy; he speaks words of piercing rebuke or divine compassion; he endures privation, insult, and wrong; all with the same simple dignity, the same commanding reality, with which they are related. No mere human hero would have so acted;

no mere human author would have so written. A meekness that never retaliates or resents, is too perfect for man's applause. A history that never calls attention to a single excellence, nor omits a single humiliation, of its subject, is too truthful, too realistic to be of only human authorship. Yet, as you study that history, and as your eye becomes enabled to bear the light that beams from every page, you find yourself in a region where human criticism is helpless, because having never before studied anything but imperfection, it cannot recognize perfection. Here was one who alone could restore humanity in all its social and relative conditions, who knew every secret cause and spring of the manifold misery of earth, who alone of men was fitted to receive and exercise absolute sovereignty. And yet though from the beginning he foresees his own rejection and death at the hands of those whom he came to save, he takes no steps to avert the calamity. When falsely accused and unjustly judged, he utters no reproach; and in the awful close of the catastrophe, his last expression is a cry of triumph. Can you show me in the history of mankind another such character or another such biography?"

"Indeed, it is long since I have read these things, nor do I remember now that they struck me in the light you describe. Nevertheless I see some truth in what you say, and I will read the Gospels again with fresher interest. But, granting the perfection of that wonderful character, do you mean to affirm that the Almighty will require us all to reach that standard, and that he will treat weakness and error as if it were crime?"

"It matters little what I affirm, if it

is not according to Scripture. But I find it written, '*Without holiness no man shall see the Lord;*' and also that '*all our righteousness is as filthy rags;*' not our crimes, errors, or weaknesses. And moreover, my dear Doctor, what else but perfection itself can give '*confidence in the day of judgment?*'"

"But with so rigid a rule, and such unattainable requirements, you make it impossible for any one ever to get to heaven."

"There you have reached the real difficulty, that which seemed to overwhelm me a few weeks since. Hitherto we have been speaking only of the relations and responsibilities of man to man. But now we come to a question that rarely, if ever, troubles the world. It is the thought of what God is, and of what is due to him from his creature."

"Indeed then, it's that same that's troubling me since yer reverence was spakin' to me the other day," remarked Mrs. Delany, who had come in unnoticed, and was standing behind her master's chair. "And sure nobody now thinks God goes anywhere, or does anything, only sitting up all alone in the churches; while all the time he is givin' us the air we breathe and the bit we eat, and savin' us from the evil spirits that're all around us. Sure, didn't I hear the schoolmaster tellin' the scholars last week, that we was goin' about half the time with our heads down, if we knew all, and that nothin' but the power of God keeps us stickin' on to the earth. And then to think of his great clear eye lookin' down into our hearts, sleepin' and wakin', and watchin' every kind of thought that's runnin' through them, just like the sun shinin' down on the Lochaun over there, when you can see every trifle of an insect

that's crawlin' about on the bottom. Oh, Doctor, isn't it awful?"

"Oh, indeed, I don't deny that according to Father Martin's standard there are plenty of things in our hearts that are not fit for God to look at. But then, I think I have a right to ask, from whence did such thoughts come? I had not the chance of making myself better, and therefore I hardly think I ought to be held responsible for what I am."

"I don't doubt but his reverence have all that found out in the Book too. Only, Doctor dear, I can't but think of what you said after the accident, when Dr. Fitzgerald came to set your leg, and I was beginning to tell the whole story of Mick Hanlon and the coal of fire and the horse. 'Never mind tellin' how it all happened,' says you. 'Sure, that won't help to cure it. 'Tis a compounded fracthur,' says you, 'and that's all the Doctor wants to know; and the sooner he has it in the splints the better.' But sure, I'm forgettin' that I came to remind his reverence that the clock is strikin' ten."

(To be Continued.)

THE CONVERTED CATHOLIC, edited by Father O'Connor, has now reached Vol. 3, No. 3. Its office of publication is 60 Bible House, New York. Subscription \$1 a year. Rev. F. R. Scully, a converted priest, is now a Baptist minister at Braddock, Pa.—Father O'Connor speaks very highly of Father Chiniquy's "Fifty Years in the Church of Rome."—"The report has been diligently circulated that Father O'Connor had gone back to the Church of Rome and was doing penance in a monastery. In various pages of the magazine we meet the names of numerous converts from the Church of Rome.—Halifax, Nova Scotia, *Presbyterian Witness*, March 20, 1886.

THE MORAL THEOLOGY OF THE JESUITS.

Translated for THE CONVERTED CATHOLIC from the Latin Text of Father
J. P. Gury, of the Society of Jesus, Professor of Moral Theology
in the Roman College.

TREATISE ON THE DECALOGUE.

THE FIRST COMMANDMENT.

CHAPTER II.

VICES OPPOSED TO RELIGION.

ARTICLE I. SUPERSTITION.

Superstition is a vice greatly opposed to religion, by which we give to God worship not due to him, and to a creature worship due to God alone.

ART. II. FORBIDDEN WORSHIP.

It is superstitious to pray to St. Bridget and others and expect an infallible result. However, it is not to be condemned; it is even praiseworthy to wear medals, pious pictures, or relics of saints, trusting they will bring divine help.

ART. III. DIVINATION.

Divination is searching into hidden things through the assistance of the devil.

It is expressed if a demon is expressly invoked; tacit if that invocation consists in forbidden practices.

There are several kinds of divination: Astrology, Omens, Necromancy, Oracles, Fortune-telling, Witchcraft, etc.

Q. Is the future revealed in dreams?

A. Not ordinarily, as dreams from God are very unusual, and present features which make it easy to distinguish them from natural or diabolical ones.

MAGIC AND WITCHCRAFT.

Magic in a strict sense is the art of performing wonders, which, though not supernatural, are beyond human power, and can only be accomplished by invoking the implicit or explicit aid of the devil.

Witchcraft is the art of inflicting injury by demoniac influence.

There are two kinds, amorous and poisonous. The first, or philter, is used to create an impure love or a violent hatred toward any person; the second causes sickness, idiocy, etc.

ART. II. IRRELIGION.

Irreligion is a failure to respect God; it may be shown directly toward him or indirectly toward sacred persons and things.

The principal kinds are: doubt in regard to God, impiety, simony, and perjury.

SACRILEGE.

Sacrilege is a violation of or an indignity inflicted upon anything sacred. It is personal, local, real.

A personal sacrilege is committed in laying violent hands upon a clergyman or "religious" person; in lasciviously violating persons devoted to God, or in summoning ecclesiastics before a court of justice.

ART. III. SIMONY.

Simony, so called from Simon Magus, is desiring to buy or sell a spiritual good for a temporal price.

The canon law recognises three kinds of temporal prices—the gift of the hand, of flattery, and of obsequiousness.

Simony is distinguished as mental, conventional, and real.

There is also simony of the divine law (indulgences, sacraments), and that of the Church law (benefices). Simony is a very grave sin. In divine and natural law it is never considered a light matter; in ecclesiastical law it may be.

Q. Is it simony to give a temporal good in order to conciliate a superior or with the view of obtaining a favor?

A. No, if the first intention is to give that temporal good gratuitously.

Q. Is it simony to perform sacred offices, especially with regard to the recompense?

A. No, at least not according to probable opinion, because the recompense is not received as the price for a sacred thing, but as a matter due to one whose whole time is spent for the good of his neighbor.

Q. Is it simony to give or to receive something in order to enter a religious house?

A. It is evidently lawful for a poor convent to require something to support a novice; because then they do not exchange a spiritual matter for a temporal; and besides justice demands this, or the convent would be ruined by its expenses. In short, it is evidently lawful for religious houses to exact a dowry from those who enter, as this is established by universal custom.

Q. Is it simony when a priest offers a mass for the benefit of a layman, if he receives a material recompense?

A. Not in principle, because in this way a spiritual matter is not put in the balance with a temporal; it is so when he says a mass for a certain price, or when he offers a spiritual payment instead of a temporal one.

Q. Is it simony when a priest charges more for a mass than the customary price determined by the bishop.

A. No; at least if in his own mind and before God he has no thought of simony, because, seeing that he has a right to demand remuneration, there has been the exchange of a spiritual thing for a temporal.

One is not guilty of simony when through gratitude he returns a temporal good for a spiritual one which he has received, and *vice versa*. Thus, there can be no sin on the part of a chaplain who voluntarily returns a service to a bishop from whom he has received a living, nor on the part of a bishop who confers a

living on a clergyman in gratitude for services which he has received, because these things are never regarded as a price.

Q. Ought restitution to be made when simony has been received for a spiritual thing?

A. If there has been only the crime of simony, and if justice has not been violated, there is no obligation of restitution, before the judgment has condemned you, at least unless the price surpassed the value of the temporal good, which was given to the other in exchange for a spiritual good.

[Saint Liguori has imagined a kind of simony which constitutes a double sacrilege:

Si un prêtre, en administrant les sacrements, ou en disant la messe, ou revêtu des ornements sacrés, ou quittant l'autel, se poillue volontairement ou se défecte dans les plaisirs vénériens, il commet un sacrilège. (l. 3, n 363).

The Jesuit Filliucius says:

Si l'on donnait une chose sacrée pour un plaisir impudique, et cela à titre de prix, et non pas simplement à titre de gratitude ou de bienveillance, alors il y aurait simonie et sacrilège; comme par exemple, si la collection, élection ou présentation à un bénéfice était la solde de l'impudicité commise avec la sœur du bénéficiaire. J'ai dit, non à titre de gratitude, parce qu'en ce cas il y aurait ni sacrilège ni simonie; mais seulement tout au plus une sorte d'irrévérence, de récompenser une action honteuse profane par une chose sacrée et dédiée à Dieu. p. 151.]

CASES OF CONSCIENCE ON THE FIRST COMMANDMENT.

CASE X. ON MAGIC AND WITCHCRAFT.

Sabellus, engaged to Sigolena, is about to marry her, but Dafrosa, Sigolena's step-mother, a dissolute woman, hears of it, and opposes it in every way, but in vain. At last in her anger she says to Sigolena, "Since you despise my wishes, misfortune will befall you." After the marriage Sabellus conceived so great an aversion to his wife that he could not endure the sight of her. Sigolena, suspecting Dafrosa of having employed witchcraft, complained to her of her husband's aversion, and asked her if she knew of any remedy. "Yes," answers Dafrosa, "but I will not tell you until you have given me one hundred crowns."

Q. Is it reasonable to suppose that in this case there has been an intervention of magic or witchcraft?

A. All the circumstances seem to prove this. Undoubtedly a natural aversion may arise between husband and wife. Of this we often see examples. But it is never produced without some known cause, or so rapidly and violently. Added to this the threats of Dafrosa, a dissolute woman, and the remedy which she had at her disposal, which she would sell. From the Scriptures we learn of magicians, sorcerers, and wizards. These facts are also established, with abundant proofs, from many passages in the canon law. Likewise, we should not disbelieve in diabolical acts where there are abundant evidences. In ancient times there have been wicked people who have made a horrible compact with the devil, in order by his help to avenge themselves on their enemies in a strange and terrible manner. In this corrupt age why should there not be sorcerers and magicians?

But we should not too easily believe in the different sorceries which are recounted.

CASE XVI. ON SACRILEGE.

Renatus est allé à l'église un jour de fête, non pour honorer Dieu, mais pour rencontrer et voir sa fiancée. Pendant tout le service divin, il a attaché sur elle des regards impudiques, s'est nourri secrètement de pensées dépravées, et n'a cessé de se toucher et polluer. L'office terminé, il a invité la jeune fille, par signe, à se livrer à lui (*copulam habendam*) dans un autre lieu.

D. 1^{re}. A-t-il commis un ou plusieurs sacrilèges?

D. 2^e. L'église a-t-elle été souillée?

R. à la 1^{re} D. Il n'a pas commis de sacrilège par ses pensées obscènes... ni par ses regards impudiques... ni par ses signes à sa fiancée.

Mais il a été sacrilège par sa pollution, même secrète, et cela autant de fois qu'elle a eu lieu ... et aussi, du moins probablement, à cause de ses attouchements obscènes sur lui-même.

R. à la 2^e D. L'église n'a pas été souillée par la pollution de Renatus, bien qu'il ait accompli un sacrilège, parce que cette pollution a été secrète.

St. Patrick's Day.

Och, Biddy darlin', an ain't it gay
To throw to the devil all restraint,
An' march all the blessed day
To honor ould Ireland's patron Saint?

Sure, now, it's an illegant show we'll make,
With flags an' banners of green an' gold;
An' won't the Orangemen squirm an' quake
To see us marchin' so proud an' bold?

They've claned the streets for our line of march—
We'll make 'em lay carpets down some day;
An' then, bedad, won't we take the starch
Out of every spalpeen that stops the way?

An' we'll hold up our heads, then, mighty an' grand,
An' defy all Protestant persecution.
With our Patrick the patron Saint of the land,
An' his blessed name in the Constitution.

Then won't our turn-out be jolly an' gay?
For nobody livin' shall hold aloof;
The banks an' the stores shall be shut all day,
An' the Green Flag float from every roof.

But while I'm spakin' the minutes pass—
Hand me yon scarf of gold an' green,
An' I'll take one turn before the glass,
Just to see meself as I'll be seen.

Faith, now, it's an illegant uniform—
Ye'll take the childer to see the sight;
An' be sure to have something good an' warm
Agin the time I git back the night.

Literary Notices.

[All works noticed in these pages can be had at this office at publishers' prices.]

The National Temperance Society have just published a memorial pamphlet of John B. Gough, the great temperance orator, whose recent death so saddened the whole English-speaking world. The pamphlet contains three anniversary addresses of Mr. Gough for the National Temperance Society, and a sketch of his life by Theodore L. Cuyler, D.D., his lifelong friend, and the prelude to the lecture of Rev. Joseph Cook, delivered in his Monday Lecture Course, February 22, 1886, which gives a very detailed and excellent account of the events and achievements of Mr. Gough's life, together with an excellent wood-cut portrait of the great orator, taken from a recent photograph. The addresses contain some of Mr. Gough's most eloquent sayings on the great temperance question, and are representative ones. The pamphlet should have a wide circulation among all those who have heard or known Mr. Gough, or loved him for his grand work of God and humanity.

J. N. Stearns, Publishing Agent, 58 Reade Street, New York. Price 10 cents per copy.

Seclusaval; or, The Arts of Romanism.
By Mrs. A. C. Graves.

This is an important publication on a subject that at the present moment ought to interest the mind of the religious world on this continent. In it is portrayed the arts and wiles of the Roman Catholic Church, in moulding and shaping the plastic minds of the rising generation. 659 pp. 12mo, cloth.

St. Louis Baptist Publishing Co.,
1108 Olive Street, St. Louis, Mo. Price
\$1.50.

Mariolatry and other Errors of Popery.
By Rev. A. Coffey.

The author of this excellent pamphlet, who has been pastor of the First Baptist Church, Independence, Kan., is a converted Catholic who writes with full knowledge of his subject. After he had delivered a lecture on "Mariolatry" in his own church last May, some Roman Catholics began a personal attack on him in the local press. He replied, and the Roman Catholic papers took the matter up. In the preface Mr. Coffey says, "The attack on me, which led me to present this book to the public, was made so'ely because I stand for the defence of the Bible and evangelical truth against corrupt traditions, deceitful errors, and especially idolatry wearing the name of Christianity. I have written, therefore, not in self defence, but in the name of the Christian religion. When modern liberalism demands that we make the mantle of a false charity so broad as to cover and endorse the vilest iniquities by a cringing silence, in the name of my Master I most earnestly protest against such a demand." In conclusion he says, "My aim has been to lift a warning voice and awake the spirit of inquiry and investigation." This he does in a manner calculated to do great good. The articles from the Roman Catholic papers are introduced with a fairness characteristic of the Christian minister, and in strong contrast to the custom in vogue with Romish writers, who never give their opponents a hearing. Published by the author. Price 50 cents.

The Rev. John Thomas Waller, A. M., Rector of Kilcorman, County Limerick, Ireland, has been doing a great and good work in the publication of pamphlets on the controversy between the Bible and the Church of Rome. Those who think controversy must necessarily be dry reading should read such treatises as "The Sacrament of Penance; or, the Confessional," "Transubstantiation," "Purgatory," and "Baptismal Regeneration a Blasphemous Fable," by this learned author. All the treatises are in the form of letters, most of them addressed to Roman Catholics. Scriptural reference for every article of belief discussed, quotations from other authors, anecdotes full of Irish wit and humor, mark these pamphlets as the best in their condensed form we have ever read. We wish they had a large circulation here. Should any of our readers desire copies they can address the author, or send orders to this office. No price is mentioned, but we presume 25 cents will secure a copy of each. With pardonable pleasure we notice many passages quoted from our "Letters to Cardinal McCloskey." We wish every Protestant and Catholic could read them and use them as Mr. Waller has done. It was our aim in writing them to take the sting out of controversy, and in a good-natured way discuss religious differences. Mr. Waller has preserved a genial disposition in all his writings. Controversial writers generally do not follow this course, especially those on the Roman side. We have been especially pleased with the Irish anecdotes contained in these pamphlets. Many of them have brought a hearty laugh from the heart to our lips. God bless poor Ireland and deliver her from Popery!

Luther's Grave.

Doubts as to whether the remains of Luther repose in the Castle church at Wittenberg have been held by some, and the question has been often discussed in Germany. At present there is a "restoration" of the old *Schloss-Kirche* in progress, and the *Magdeburger Zeitung* proposes that advantage be taken of the opportunity which this affords, to investigate and settle the question respecting Luther's remains, which is invested with so much historic interest. The *Magdeburger Zeitung* says:

According to the widely-received legend, which is illustrated by Teich's picture in the church, Duke Alva, at the capitulation of Wittenberg in 1547, desecrated the tomb of the Reformer. When Emperor Charles V., after the capitulation, visited Luther's grave, Alva petitioned the monarch to allow him to have Luther's corpse dug up, burned, and the ashes thrown into the Elbe. It was then that the Emperor made his memorable reply, "I do not wage war with the dead, but with the living." It is now questioned whether this famous speech has any historical veracity, for it is not recorded by either of the contemporaries who would have been most likely to record it had they known of it, Luther's best friend, Bugenhagen, or the conscientious chronicler, Menz. But the legend has been further developed by the assertion that Alva, in spite of the Emperor's prohibition, ordered the corpse of the detested heresiarch to be dug up. There is now an opportunity, such as will not occur again, to examine the grave, and settle for all time whether the body of Luther was infamously "translated."

FATHER O'CONNOR'S LETTERS TO CARDINAL McCLOSKEY. Fourth edition. Price 50 cents. Address JAMES A. O'CONNOR, 60 Bible House, New York.